

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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CONTENTS.

Notes by the Way	289	Hypnotic Dancing and Acting.....	296
The Spiritual Teachings of Islam.		The Mastery of Fear	297
By Mrs. J. Stannard.....	290	'Reincarnation Reconsidered' ..	297
Whistler a Spiritualist	292	'Counsels by Automatic Writing' ..	297
'Psychic Life and Laws'	292	Mrs. Ursula N. Gestefeld	298
Mazzini and Spiritualism	293	Mr. E. W. Wallis at Brighton.....	298
A Challenge to the Church	294	Concerning the Value of Phenomena	299
'The Higher Spiritualism'	295	What have Spirits Revealed?	299
Healing—Professional and Otherwise	295	'The Spirit Body'	300
The Agnostic Attitude	296	'Personality in relation to God' ..	300

NOTES BY THE WAY.

'The Scroll of the disembodied Man, written down by Mabel Collins and Helen Bouchier' (London: J. M. Watkins) comes to us with a great claim. The first page is entirely occupied with these few arresting words:—

This Scroll has been ready on the Ethereal Plane for a very long time, waiting to be given to mankind. It has required the association of seven persons to accomplish this; some of whom are on the Ethereal Plane.

The little book opens lucidly in expression, but its teaching is repulsive. Death, it says, is 'the step into the higher life or the descent into an abyss of shame and horror': and 'between these states there is no path, and he who thinks otherwise will find that he walks in darkness. There is no bridge over the chasm, nor middle way between these spheres.' The illusion that there is such a bridge or middle way has been permitted, we are told, lest mankind, losing heart, should rush into the abyss, or lest the knowledge of too steep a path should deter mankind from attempting it.

We do not believe it. There must be a sanity and a law of exact justice in the universe. But what follows suggests certain possibilities of escape, though we gradually lose the lucidity of the opening paragraphs, and are puzzled with 'the Path,' 'the Arch,' 'the Porch,' 'The Star,' 'the White Brotherhood,' 'the Temple,' and 'the skeleton of the soul'; all of which may have meaning, but not for the poor 'general reader.'

In other respects, we are led to doubt the exceedingly lofty origin of this book which is claimed for it. We are told, for instance, that 'the green part of the plant forces its way out of the root into the air'; but that is not how the chlorophyl is produced—quite the contrary; and this the people on 'the Ethereal Plane' ought to know.

'Prabuddha Bharata' gives us the following as 'sparks from the anvil' beaten out by the great Indian scientist, J. C. Bose:—

The lights we see are few, but the invisible lights are many.

The seed falls to the ground and dreams awhile; then it awakes, and takes to building its house again. But the life of the seed is immortal. It is from the beginning to the end of time.

Ether and ether-woven worlds.

Every life is a bridge from Infinite to Infinite—a bridge from the accomplished Infinite behind to the potential Infinite before.

As the frequency of vibration rises still higher, our organs of perception fail us completely; a great gap in our conscious-

ness obliterates the rest. The brief flash of light is succeeded by unbroken darkness.

How blind we are! How circumscribed is our knowledge! The little we can see is nothing, compared to what actually is.

Things which are dark now will one day be made clear. Knowledge grows little by little, slowly but surely. Patient and long continued work will one day unravel many of the mysteries by which we are surrounded. Many wonderful things have recently been discovered. We have already caught broken glimpses of invisible lights. Some day, perhaps not far distant, we shall be able to see light gleams, visible and invisible, merging one into the other, in unbroken sequence.

We do not usually associate practical joking with 'The Theosophist' and Colonel Olcott: hence the special interest of the following from a late number of 'Old Diary Leaves':—

Among other things visited, was the famed Musée Grévin, a collection of waxworks that is superior to that of Madame Tussaud. Scattered here and there through the different galleries are life-size effigies of individuals and groups, so placed as to deceive the unwary visitor. One seats himself beside a quiet-looking gentleman who holds in his hand a catalogue and who seems to be occupied in looking at the wax group before him. One asks permission to see the catalogue for a moment and, getting no answer, turns to repeat the question when, lo! the silent neighbour proves to be a man of wax. In one corner in a passage, a uniformed attendant seems to be taking a quiet nap but on inspection he too proves to be of wax. So that really one gets a bit bewildered and cannot always distinguish living persons from their ceramic simulacra. As my sister and I were sitting on a bench I noticed that various passers-by scrutinised us closely as if to make out what we were. This provoked my love of fun to try an experiment; so, moving to the other end of the bench and cautioning my sister not to betray me, I assumed a pose and looked at a fixed object with a steady stare; controlling my breath so as to make an almost imperceptible motion of my chest. Presently there came along a party which included a young woman of twenty-odd years, who stopped nearly in front of me, watched me for a couple of minutes, then nudged her cavalier and whispered: 'How very lifelike! What a clever piece of modelling! Alphonse, it is really incredible.' Then, always keeping a watchful eye upon me, and encouraged by my immobility, she came timidly forward, stretched out her right arm and with her middle finger touched me on the cheek! This was too much for my gravity and I had to smile, but at the touch of the warm flesh the inquisitive young person gave a little scream, flushed up to her hair, and ran away: my sister, who throughout the scene had with the greatest difficulty resisted the tendency to laugh, now gave way to her mirth, in which all the bystanders joined.

We do not desire to disparage more than is necessary what we call 'modern civilisation,' but neither do we feel inclined to shut our eyes to its grievous drawbacks. Civilisation has subdued many forms of crime, and cured many forms of disease, but it has also created fresh kinds of crime and provoked new sorts of disease: and if it enormously adds to our comforts, it also enormously adds to our wants, our burdens and our cares. As for bringing us any 'nearer God,'—we doubt it. 'Now' speaks out boldly in this matter:—

Constructive Religion is one of the world's greatest needs: Religion that has its foundation builded on the rock of the

understanding : Religion that is filled with sweetness and light and is thoughtful and reasonable : Religion which places the living presence of God in human life as of far greater importance than any creed or rite. Does the Christian Religion fulfil these requirements, and is it sufficient for the needs of mankind ? If we take it as taught by the Church of our day, or any past day, we cannot affirm that it is. The tree must be judged by its fruits.

True it is that the Christian world points with pride to the wonderful progress of a Christian civilisation. We grant progress, but has that progress been an unmixed blessing ? Are we in reality so much better off than the unchristian nations ? If we could only lay cant and hypocrisy aside and carefully analyse Christian civilisation, we doubt if we would find the wonderful advantages that so many people think we have as a result of such civilisation. The Prince of Peace has for his followers the wide world over a people who make war ; a people who call on a God of love to aid them in their wars. Again, where is the sin of drunkenness to be found ? Only among the Christian nations, or the nations that have been corrupted by them. Not among the Mohammedan or Buddhistic peoples.

Let us be swift to mark and to enjoy the glory of this one more summer of our earthly life. It is our duty to come into as close contact with it as possible ; to see as much as we can of the splendour of its skies, the delicious greenness of its leaves, and the wonderworld of its blossoms, fruits and flowers. Even those of us who cannot take long holidays may, by a little forethought and economy of time, see much of Nature's charm, and breathe in, for body and soul, much of her heavenly wholesomeness. And, above all things, 'be ye thankful,' as our beloved Paul says.

Moreover, let our thankfulness carry on its wings our trials and cares, that we may also see their uses :—after the manner of brother Cheney's original little song of praise which runneth thus :—

Thanks to you, sun and moon and star,
And you, blue level with no cloud,—
Thanks to you, splendours from afar,
For a high heart, a neck unbowed.

Thanks to you, wind, sent to and fro,
To you, light, pouring from the dawn ;
Thanks for the breath and glory-flow
The steadfast soul can feed upon.

Thanks to you, pain and want and care,
And you, joy, cunning to deceive,
And you, balked phantoms of despair ;
I battle on, and I believe.

A good authority as to tidal flows in clerical seas assures us that the old creeds are still set forth and insisted upon in church : but outside, in clerical conclaves and foregatherings, and also in clubs and elsewhere, 'not only are such words as "hell," "devil," "damnation," and the like, seldom heard in serious discourse, but also, what is more significant, jocular allusions to them excite laughter and not horror, as they would if these words represented facts of such serious concern as they did a generation or two ago.'

SPIRITUAL PRAYERS.

(From many shrines.)

O Thou who art the one God and Father of all, who hast breathed Thine own spirit into Thy children, and made us to be at one with each other as members of Thy household, enable us, we beseech Thee, to keep the unity of the spirit in the bond of peace. While there are diversities of knowledge and of faith, and we cannot all be of the same mind, may we be made one in spirit, in brotherly affection, and in devotion to Thy holy will. Deliver us, we pray Thee, from all blindness and prejudice, and whatever else would turn our hearts from one another. By the charity of our temper and thoughts may we show forth the power of the gospel of love, and may we live in peace and unity with all our brethren, as followers of the Prince of Peace. Amen.

THE SPIRITUAL TEACHINGS OF ISLAM.

By MRS. J. STANNARD.

Address delivered before the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, on the evening of Friday, April 22nd, Mr. H. Withall, Vice-President of the Alliance, in the chair.

(Continued from page 280.)

It is within comparatively recent years that the great Persian development of Mysticism called Sufism has come in for much and ever-increasing attention, and all works treating of Islam have dealt more or less adequately with this somewhat complicated question. The esotericism buried under poetic metaphor and symbolism has been partially discovered, and has succeeded in rousing a lively desire to know more of this movement on the part of literary and artistic Europe ; but their rigid exclusiveness is such that only those who are able to leave Europe and come into direct touch as followers of one of their various sects would have any chance of obtaining something like positive knowledge of their teachings. The very origin of some of their sects is still chronologically uncertain, while the name 'Sufi' by which they are designated is also a matter of conjecture more than anything else. Some consider the Sufi ethics as having always existed contemporaneously with the ancient Vedas. Palmer, the greatest European authority, writes in his introduction to '*Oriental Mysticism*,' that he looks upon Sufism as really the development of the primeval religion of the Aryan race.* It does not appear, however, that they were generally historically known as separate and special sects of thinkers till after the Mohammedan invasion of Persia. Max Müller, when treating of Sufism, says :† 'Tholuck seems to have been one of the first to show that there is no historical evidence for the supposition that Sufism is founded on an ancient Persian sect prior to the rise of Islam. Sufism, he has proved, is decidedly Mohammedan in origin, and its first manifestations appear early in the second century of the Hedjra.' And further, he observes that 'One cannot treat Sufism as genealogically descended from Vedantism, because Vedantism goes far beyond the point reached by Sufism and has a far broader metaphysical foundation than the religious poetry of Persia. Sufism is satisfied with an approach of the soul to God, or loving union of the two ; but it has not reached the point from which the nature of God and soul is seen to be one and the same. . . . With the Sufis the subject, the human soul, and the object, the Divine Spirit, however close their union, remain always distinct though related beings.'

The particular geographical position of Persia and the special temperamental characteristics of her people are factors which stamp their thoughts and writings with an individualism all her own. Both Arabian and Platonian philosophies, as expressed through the great poets whose passionate outpourings on the ecstasy of mystic union with God have never been surpassed, find highest manifestation in the Middle Ages. A dualistic conception of the Universe does undoubtedly seem conveyed through these particular writers, but one has to realise that to-day, in point of actuality in practice and belief, this distinction in Sufi philosophy is getting less and less apparent. Certainly we have yet to read any Persian philosophy committed to writing, and having the same degree of force, profundity and logic which we find in certain Vedanta schools, such as the Sankaracharya, for instance ; but I have reason to believe that in oral instruction Sufi masters work on Sankara lines more than is generally known. Max Müller's opinion, therefore, based on hearsay and through the poetic schools in Persian mysticism, need not be taken as conclusive.

Before proceeding to consider the various stages of development by which the seeker after truth evolves on to the spiritual planes of consciousness, we must touch, for a moment, on

* See also Malcolm's '*History of Persia*.'

† '*Psychological and Theosophical Religions*.'

what history tells us concerning the origin of the term Sufi itself. This definition is popularly supposed to have risen through the fact that members of various mystic brotherhoods wear a coat of hair, cloth, or wool, 'Suf' meaning wool or woollen. At the same time some authorities think that the term may possibly be a corruption of 'Sufi,' wise, pious, or of 'Safi,' pure, or 'Safâ,' purity. Some again believe it rose through the Greek word 'Sophoi,' the wise. It is in fact a still debatable matter as to how the term actually came into common use, and it is within the bounds of possibility that a play on words was evolved and a species of nickname given to the ascetics by outsiders in derision of the monkish dress—when they were designated Sufis, or 'wool wearers.'

The Sufi movement is composed of innumerable sects and schools throughout the Moslem world, some having a much older origin than others, followers having grouped themselves round favourite masters or specially-endowed leaders, some being by no means so lofty or spiritual as others. Sufi masters and teachers of various grades are generally styled Dervishes in the East, and pupils are not received into any fraternity or sect until they have been through a probationary period under the supervision of one of the lesser grades of Dervishes, and are able to conform to the rules of life and conduct imposed. Neither is any Sufi recognised as a qualified instructor unless he can show his credentials in the shape of a signed and sealed diploma which will have been given him by the Chief Master. Anyone, therefore, claiming to be a real Sufi teacher may be considered as disqualified, or an impostor, unless he can show the necessary document. Real teachers in these high metaphysical studies are, in England at any rate, non-existent, and the more simple-minded truth or curiosity seekers would do well, therefore, both here and in America, to realise this, and beware of spurious claims and teachings. Incorporated in Sir Richard Burton's work, the 'Trip to Mecca,' will be found a reproduction of one of these 'Master' diplomas, this great explorer having had one conferred on him by an Arabian teacher. This document bestows on him the title of 'Murshid,' or Master, and affiliates him to the Kadiri Order of the mystic craft of Al-tasawwuf. This Order is one of the oldest and most renowned of Sufistic societies in Arabia, dating its genealogy back to the time of Ali. The principal Sufi Order in Persia to-day, though not one of the very oldest, is that known as the Shah-Namatollah, the present head of which is a well-known philosopher and Yogin, Zahiroddowleh, attached to the Persian Court. This is a very eclectic body, admitting members of other religions, and their women are allowed more freedom than is usually accorded them in Persia. The philosophical teachings are extremely interesting and contain much of the Vedanta spirit, certain particulars of which were most kindly furnished me by the son-in-law of Zahiroddowleh himself, who was visiting London, and who is a follower and disciple in the Namatollah school. The portrait of this Master Sufi presents a man of handsome appearance and strong character, having marked Persian traits. It is just possible, however, that the Sufistic element in Persian life is being a little overdone, and there may be some justification for the remarks of a practical Moslem like Ameer Ali Seyd, when he deplores the vulgarisation of these societies among the masses 'as it tends to unsettle and uselessly disturb the minds of many who are quite unfit to enter the higher phases of mystic thought.' The good of all movements often becomes vitiated through the popularising of certain elements meant only for intellectual and evolved thinkers. One sees in the degenerate aspect of Indian and Arabian Fakirism, in the fetishism, sorcery, or witchcraft of mediæval Europe, but the fallen expressions of what were once religious and mystic rites.

When dealing with various schools and evolutions of Moslem thought, authorities have not failed to make mention of a movement having its rise in Persia and considered as a more or less direct outcome of Sufism, called Babism or Behaism. In considering this body of people one is somewhat at a loss to know just where to place them, as they claim allegiance to no one religion nor affiliation with any Sufi Order. It might be best, therefore, to do what possibly they themselves would after all prefer, viz., view them as a distinct and separate evolution

of religious thought. Yet one is bound to admit that their ethics and philosophical theories are more purely Sufistic than anything else, *plus* a strain of early Christian sociology which goes to complete their system as a whole. Their lofty and spiritual teachings recapitulate the fundamental truths taught by the Inspired ones throughout the ages, and their leaders declare themselves as direct transmitters of special revelations which shall kindle again the spark of spirituality among mankind and advance humanity still further in knowledge and truth.

The late Beha-Ullah is claimed to be the last of a chain of Messianic leaders, his advent having been announced by the John the Baptist of Persia, or the Bab, in 1844, and who died nobly a martyr death for his convictions. The chief historians of this sect are Dr. Gobineau, Professor Browne, and Mr. Phelps, an American gentleman whose work, 'Abbas Effendi,' has just been published. Professor Browne once observed that 'the whole religious history of Persia might be described as the search for Avatars, for Divine incarnations, a search which is prosecuted just as eagerly to-day as it was in the days of the early Caliphs. To the real Asiatic the European is to him an ingenious artificer, wholly absorbed in material aims, very useful as a dentist or clockmaker, or other supplier of material needs, but full of tiresome and useless activity, and a stranger to higher spiritual interests.' Certainly the immense contrasts so obvious between East and West are due entirely to the fundamentally opposite points of view in regard to the value of life. Here we labour indefatigably for the outer comforts and well-being of the physical man; we are, as Pastor Wagner puts it, 'loaded with external goods and miserable in spiritual life.' Here he who gives up so-called civilisation, or the practical life, for that of a simpler and more ascetic one is looked upon as a 'crank' or unbalanced dreamer, and always a fool. But in the East would these opinions hold? Certainly not; there, the greater number are 'busy finding out how quickly they can get to heaven,' while we apparently as strenuously apply ourselves to keep out of it as long as possible. The busy 'hustler' of our modern life, making money quickly, and carrying everything before him, through sheer physical energy and will, would be regarded with contempt by the orthodox East, and he would probably regard this modern product of man with the same mixed feelings as those with which we should observe the antics of a monkey or a madman.

I do not for a moment wish to imply that the Eastern view is the right one altogether. It may or may not be, but Europeans should realise this deep-seated difference in the point of view better than they do when hastily criticising the religious fanaticism of the East.

Persia, lying, as it does, outside the scope of our great Western hordes with their hurly-burly of life, has been able to nurse and foster with much greater chance of success the evolution of her great Mystics and poets. Here they have sprung up incessantly through the ages, like the flowers and trees in the beauteous gardens they loved and so glowingly depicted. 'God is Love' wells up as an ever recurrent theme, expressed with fervour, though veiled in philosophical and poetic metaphor. As the essence of all things is Love in varied expression, so we find this sentiment the keynote of the Behai gospel, though, in addition, we get much practical advice which makes for the help and instruction of all and not for the elect only, on the upward path of striving.

Beha-Ullah died as recently as 1892 and was succeeded in the leadership by his son, Abbas Effendi, still living, and loved by the followers with the same ardour and faith as were bestowed on his father, being styled 'Our Master' and 'Our Lord' by all Behais. They declare that with the advent of the Bab and themselves a spirit of union and harmony is being established between all religious systems of the world. The claim is a great one, yet it is significant to note that their success in influencing the three most antagonistic elements, composed of Christians, Jews, and Moslems, has been very marked. The Behais are now many thousands in number, and may prove a greatly needed reforming community in the Nearer East. Abbas Effendi, as did his father, discourses freely from the teachings of Jesus and Mohammed, and many higher phases of Moslem thought are worthily carried on and inculcated.

The more world-reaching and kindly spirit which, through inspired utterances, seeks ever to reveal the point of union and kinship with the various existing schools of thought, is a most welcome sign, and above all necessary at this particular stage.

'If' (says Max Müller), 'we ask the founders so-called of individual religions whether their doctrine is a new one, whether they preach a new God, we almost always receive a negative answer. Confucius emphatically asserts that he was a transmitter, not a maker. Buddha delights in representing himself as a mere link in a long chain of enlightened teachers. Christ declared that he came to fulfil, not to destroy, the Law and the Prophets, and even Mohammed insisted on tracing his faith back to Ibrâhîm, i.e., Abraham, the friend of God, whom he called a Moslem, and not a Jew or Christian, and who, he maintained, founded the temple of Mekka.'

To this list of Avatars will posterity perhaps add the name of Beha-Ullah, who also claimed to preach nothing new, but only to bring men back to the eternal truths now so greatly confused and obscured? If this great mystic and his son, Abbas Effendi, are indeed messengers of Divine revelations their teachings will stand and live to be a blessing and light to many a seeking soul; and who among us is at present able to say he does or does not believe concerning such mysteries? In any case their work will surely not have been in vain if it is given them to show us how the higher and more fraternal relationships may be arrived at between religions of seemingly opposing creeds and dogmas. Religion, or the desire to rest in faith on the teachings of superior individuals, is still a vital necessity to the majority, for to many the higher pantheism would not appeal. We have all to find the light somehow, and it must ever be the desire of liberated minds to help their fellow beings to obtain that light, religious or secular, from the purest sources possible. 'Humanism and mysticism, in spite of external differences, are closely akin. Both rest upon a perception of the Divine in common things, an affirmation of the essential relationship of the human unit to the whole of existence. Both partake of the soul of religion though independent of its forms.' * There is without doubt much fine humanism and mysticism to be found in the sum total of what the more modern expression of Islam now presents—much that can profitably harmonise with Christianity; and I feel I cannot conclude better than by quoting once more from that great worker to whom England owes so much for the better understanding of Eastern thought, Max Müller, who has said:—

'If Christianity and Mohammedanism are ever to join hands in carrying out the high objects at which they are both aiming, Sufism would be the common ground on which they could best meet each other, understand each other, help each other.' (Applause.)

In the course of her Address Mrs. Stannard quoted a number of authorities in support, or in illustration, of her remarks, but for the publication of these we cannot afford the necessary space. At the close of her lecture she was accorded a very cordial vote of thanks.

* Rev. R. J. Campbell.

WHISTLER A SPIRITUALIST!

Mr. E. Wake Cook, writing recently on 'Advertising in Art' in 'Vanity Fair,' quotes from Mr. Mortimer Mompes' account of his relations with Whistler, whom he describes as hypnotising all with whom he came in contact, setting them working or fighting for him. Mr. Mompes was his friend, pupil, 'fag,' and 'his devoted slave'; and for years was in closest touch with him. He says that Whistler was not much concerned with religion, but, he continues, 'he was a Spiritualist, and for years he pottered with table-turning and spirit-rapping. He used to tell me of the long talks he had with Dante Rossetti at nights, and the extraordinary things that used to happen.'

On this Mr. Cook remarks: 'Now, if such a keen-witted man was a Spiritualist, there must have been deeper depths in his nature which did not come to the surface. His life was a battle and a march; he was always armed and in armour, and we never see the real man. Every man of genius, I firmly believe, has an open door, or a door ajar, between the conscious and what is now called the "subliminal self," which is in touch with the deeper realities. It is this which constitutes genius; and Whistler had genius; which, in spite of its dissipation on unworthy objects—such as fantastic self-advertising—did sometimes run over into his art.'

'PSYCHIC LIFE AND LAWS.'

The above is the title of an excellent book by Dr. C. O. Sahler, of Kingston-on-Hudson, New York, some account of whose work appeared in 'LIGHT' a short time ago. In this clear and comprehensive volume the author elucidates not only his own particular system of therapeutic practice but the general outlines of suggestive treatment from a truly spiritual standpoint. The sub-title of the book, 'The Operations and Phenomena of the Spiritual Element in Man,' prepares the reader for what is contained in the thirteen essays which follow. The Introduction deals with the unity and simplicity of life and the aim and method of present psychical research, into which the learned doctor has entered deeply, and from which he has culled much valuable knowledge, which he shares freely with his students.

Chapter I. deals with the Physical Man, who is described as a miniature universe. After dilating scientifically upon the beauty and dignity of our physical organic structure, the author tells us concerning the phenomenon of death that—

'As the wealth of the owner may be inferred from the character of his dwelling-place, so the dignity of the real self may be inferred from the wonderful structure of the physical body, which was designed for a few years' use and is then laid aside to perish. The nature of the real self, therefore, and the relation to the physical body from which death separates it, is a point of vast interest and importance. A clear understanding of this point leads to a discussion of certain general principles underlying Creation, of which man is the supremest expression.'

Chapter II. opens with the words, 'Creation is a great process of evolution.' Spiritual involution as the cause of physical evolution is very clearly taught in this instructive essay, which teaches very lucidly the philosophic concept of duality as opposed to dualism. The goodness and beauty of the universal scheme is elucidated and upheld, so that no spiritually-minded optimist will have any valid reason for dissenting from the author's conclusion. Chapter III., which treats of the 'Dual Mind,' is a luminous contribution to modern psychology, throwing some greatly needed light on several vexed questions which are constantly recurring among investigators of psychic manifestations. Chapter IV. is rigidly scientific, but written in popular style, and, as far as possible, in non-technical language. The attractive title of this essay is 'The Relation of Electric Force to the Maintenance and Operation of the Dual Man.' Chapter V., on 'The Nervous System as the Channel of Operation between the Mortal and the Immortal,' is of special value to those—and their name is legion—who are seeking to build up a rational idea of the relations actually subsisting between soul and body. Our author, among many other telling sayings, includes the following:—

'Science has established the fact of telepathy, and not a few are more or less intelligently applying its laws. The great intellectual event of the future will be the definite announcement of these laws from the authorised sources, when a transformation must begin, which, contrasted with the present, will find only a shadowy parallel in the change which has taken place since the days of the lumbering stage coach.'

Chapter VI. is headed, 'The Development of the Modern Movement in Psycho-Therapeutics,' on which subject Dr. Sahler is remarkably at home, as for more than twenty years he has been actively, incessantly, and successfully demonstrating the theories he expounds. The methods of Braid, Charcot, Liébeault and other eminent psycho-theraputists, are graphically outlined, and the reader is taught something definite concerning a radical healing process which is but very dimly apprehended, even yet, by the bulk of persons who are honestly interested in mental therapeutic practice. Chapter VII., on 'Suggestion and Suggestibility,' and Chapter VIII. on 'Current Applications of the Law of Suggestion,' are two essays which together throw much greatly needed light on the limits of hypnotism and the right normal relation between healer and patient. Christian Science is fairly dealt with, but Dr. Sahler does not endorse all Mrs. Eddy's statements, and in explanation of his own position says:—

'In mental healing, divine healing, and faith cure there is practically the same underlying principle. In mental healing,

suggestion is administered directly by another, either orally or telepathically. In what is termed divine healing and faith cure, the force lies in auto-suggestion. In all cases, however, the power on the throne is faith, which links the soul to divine power. The aim of suggestion is to arouse faith.'

Chapter IX., entitled 'Practical Demonstrations of Psychic Phenomena,' is decidedly in accord with the reasonable teachings of intelligent Spiritualism, and also brings forward much well-supported evidence on behalf of the practical use which can be made of knowledge pertaining to man's interior selfhood. Illustrations are given of how the soul governs muscular action; and as this essay is largely made up of records of useful and convincing phenomena it is certain to be perused with more than ordinary interest by readers who wish to trace a precise connection between theory and demonstration. Clairvoyance and clairaudience are well explained, and modes of stimulating these endowments are lucidly discussed.

Chapter X., on 'Causes of Disease,' opens with these words :—

'Although the name of disease is legion, all may be truthfully traced to one cause. At the base of the brain is the great dynamo which generates the magnetic force, which, radiating through the whole system, runs the human machinery. If this magnetic force is thrown out of equilibrium by some disturbing element, we have a situation in the organism very similar to a disturbance of the electric forces of the atmosphere, due to uneven rarification, which results in a thunderstorm. The effort of these forces to again adjust themselves is accompanied with a good deal of noise which is called thunder, and a great many flashes which we call lightning. A disturbance of the magnetic forces of the body results in a similar storm, often producing illness or disease.'

This excellent chapter, which happily deals with how to overcome disease by spiritual methods, ends with these thought-provoking words :—

'It is one thing to recognise the possibilities of faith; it is quite another thing to express these possibilities in actual life. The first is the result of a moment of illumination; the latter is the result of slow and steady growth.'

Chapter XI. on 'Psycho-Therapeutics,' is of equal interest to the medical practitioner and to the layman who wishes to help others besides himself to conquer weaknesses of character as well as of body. Much rational interpretation is given of ancient and modern 'miracles,' and we are treated to a sane and helpful dissertation concerning the changeless law of the universe which makes possible to-day whatever may have occurred in departed ages. The concluding words of this chapter are :—

'When physicians and people in general come to understand that the cures wrought by psycho-therapeutics are readily accounted for by scientific principles, and that they can be demonstrated as the result of natural laws, and are not the vain imaginings of vagary and fanaticism, a long stride will have been taken towards the physical regeneration of humanity.'

Chapter XII., 'The Key of Faith,' defines a much-controverted word with great clearness. Dr. Sahler says :—

'Faith is to be distinguished from belief, with which it is often confounded. Belief is an attitude of the objective mind; faith is an attitude of the subjective mind or soul; the one implies intellectual vision, the other spiritual vision; in the one reason predominates, in the other intuition. Their relation is that of the opposite forces of the magnet, and at the extremities, or poles, the real difference is very manifest. Belief is the negative element; based on intellectual assent, it implies only the recognition of truth without reference to the actual relationship the soul shall sustain to it. Faith is the positive element; based on spiritual assent, it implies the expression of the truth perceived, or its embodiment into actual life, since in its own realm for the soul to see is to act.'

Chapter XIII., on 'The Spiritual Man,' is a very strong philosophical essay, concluding with a fine poem by Sir Edwin Arnold. Then follow an appendix and clinical notes, full of interesting testimony of a highly encouraging nature. The volume ends with these words :—

'Having made a special study of insanity and mental disorders, and appreciating the difficulty of their successful treatment, I state with assurance, based on a large personal experience, that if this method were employed by physicians, a large percentage of the cases which are now sent to our over-crowded

asylums would be in their homes enjoying, with normal mind, the comforts and happiness of life.'

The book extends to 219 pages, is substantially bound in cloth, and is sold at 3s. 6d., or 3s. 10d. post free, at the Office of 'LIGHT.' It is certainly a work which well repays diligent perusal.

W. J. COLVILLE.

MAZZINI AND SPIRITUALISM.

In a recent issue of a Venetian paper, Professor Falcomer gives an account of a conference held in memory of Mazzini. The 'oration' was delivered by Professor Bordiga, who fascinated his audience by his eloquent description of the noble sentiments and splendid intellect of Mazzini, the *littérateur*, the philosopher, the politician, the conspirator, and the apostle!

Professor Bordiga referred to the fact, which is apparent in several of his works, that Mazzini was a Spiritualist in the highest sense of the term, for his philosophical principles led him to affirm the persistence of the Ego; the immortality of individual existence; the solidarity of the human race; Divine inspiration; the union of science with religion and brotherly love; and he further affirmed his belief that there is a God because man exists; that this earth is a plane of evolution towards a higher state of existence; that our lives here are as sacred as they will be there; that we are passing along, the travellers of a day, destined to complete our education elsewhere; that if we do not aid our neighbour in progressing, Justice will condemn us to go over again the stage uselessly traversed; and that individual perfection is carried on from existence to existence, according to its works.

Professor Bordiga declared that 'Mazzini believed in the reincarnation of the soul, an old doctrine taught in India and Egypt by Buddha and Christ, and by the early Church. How often do we hear people say: "If I could only begin my life over again!"—a profound expression of a necessary want, and implicit proof that we shall be reincarnated here or elsewhere. In his work, "Dal Concilio a Dio," Mazzini says: "We believe in a series of indefinite reincarnations of the soul, and of worlds each one better than the last; but we need only go over the old ground when we have not perished spiritually." This conforms to the Kardecist doctrine, "To be born, to die, to be re-born and progress indefinitely."

The speaker declared that he had a horror of séances and floating tambourines for the purpose of satisfying those who brought with them only the *name* of Spiritualist. 'Now,' said he, 'we can be ideal Spiritualists, as Mazzini was, and distinguish between doctrine and practice, all the more because mediumistic phenomena do not contain in themselves all the theory of Spiritualism.'

Professor Bordiga affirmed that 'the nature of Mazzini's belief was spiritual, as was that of Giuseppe Garibaldi; he wrote: "As indefinite progression cannot take place in our brief existence, I believe it is completed elsewhere. I also believe in the continuity of life in each one of us." He believed that "every intuition of the truth, every aspiration towards the ideal, is a promise of future development, a germ which will evolve into a series of existences which constitute life. We will then remember our past existences." Professor Fournoy believes, as the result of his studies with Helen Smith, in the Indian princess, Smiandini, and Dr. Joir, as also Professor de Rochas, that our memory contains occult receptacles which can be revealed by the light of hypnotism.

'Mazzini also taught that both in this and the other life we find happiness in the happiness of others, recognising thus the solidarity of the race. He firmly believes in pure and constant affection, which is a promise of future communion and an invisible link between the living and the dead.

'There are others who are sincere Spiritualists without openly declaring themselves—Mamiani, for example. I remember J. Barnardi once read me a letter of this philosopher's in which he said: "Poor Molmari, I believe he is dead but not lost. It is impossible he should not visit me sometimes and that between the blessed and ourselves communication is forbidden. He lives and prays for me. I am as sure of this as that I exist."'

O' S. B.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

A CHALLENGE TO THE CHURCH.

'The Dublin Express' publishes a contribution, nearly two columns in length, by 'Hibernicus,' on our subject, ending in a challenge to the Church of extremest gravity. This communication contains internal evidence of origination high up the hill, and from a source which, as Carlyle might have said, is significant of much. Certain it is that it expresses the thoughts of many minds, and unveils the searchings of many hearts.

The writer starts with a reference to Eilson Young's book on 'Ireland at the Cross Roads,' and its significant dismissal of Ireland's ecclesiasticism, whose spirit, he says, is like to that 'vain worship' whose 'teaching is only the commands of men.' 'How different from that of the band of plain men who wandered by the summer shore of Galilee, mad with the inspiration of their joyous Gospel!' The remedy, according to Mr. Young, is a return to the simple teaching of the Apostles, and its application to the duties and concerns of life.

'Hibernicus,' facing the same problem, approaches it from another point of view, and adroitly turns from Eilson Young to Tyndall, Kelvin and Huxley. Tyndall's Belfast Address 'fluttered the evangelical dove-cotes' with its heresies concerning the origin and destiny of life, and made some of us smile at its 'poetic nonsense' about 'the infinite azure' and all the rest of it: but his reference to the work of Science thus far, and to what remained to be done, supplies 'Hibernicus' with a bridge of which he takes a smart advantage.

Tyndall only claimed that Science had 'built at least one great wing of the many mansioned which man in his totality demands': 'and if rough walls and protruding rafter ends indicate that on one side the edifice is still incomplete, it is only by wise combination of the parts required with those already irrevocably built we can hope for completeness. There is no necessary incongruity between what has been accomplished and what remains to be done.'

Pushed hard and literally, this seems to shut out Spiritualism and the winning side of Psychical Research, but we agree with 'Hibernicus' that the results of scientific, non-miraculous and non-supernatural investigation of spiritual phenomena can properly be fitted into that part of the building which Science has reared. And here Huxley helps us with his rough shot at those who intervened with their pert objection that this or that

was 'opposed to the Laws of Nature.' 'What do we know,' said Huxley, 'about the Laws of Nature? What do we know of the powers which may be latent or dormant, only waiting to come into activity when the circumstances are favourable or the conditions are fulfilled?' That pregnant question ought certainly to be preserved in the armoury of the spiritualistic campaigner.

'Hibernicus' offers the Psychical Research Society to the scientists, with its testimony concerning the 'sub-conscious self' with greater powers and capacities than those which usually characterise the conscious self, and 'the existence of a class of phenomena such as we read of throughout the Old and the New Testaments.' Hence the appeal to the Church.

Lord Kelvin, we are reminded, once said that Science is bound by the everlasting law of honour to face fearlessly every problem that can be fairly presented to it. Yes, says 'Hibernicus,' and, in this case, this should more strongly apply to those whose realm is supposed to include the whole Kingdom of God. But there is, he says, a bigotry of Religion as well as a bigotry of Science which presumes to lay down certain arbitrary lines and say to investigators, 'Thus far, and no farther.'

This is fatal. If the Church had young eyes, it would see that this subject of spirit-communion far transcends in importance all its threshing of the chaff of old creeds, its anxieties about ecclesiastical ceremonies, its ridiculous quarrelling over candles and vestments, or even its critical investigations into the veracity and genuineness of Biblical books. It is at this point that 'Hibernicus' drives home his challenge to the Church. 'Will the Church,' he asks, 'grasp the hand which Science here stretches out, and join with it in hastening that supreme manifestation of the Divine and Unseen which alone can meet the needs and satisfy the weary heart of man? It would be infinitely more to the purpose than this wretched criticism which insists upon going back to origins and analysing the bread which it should be administering to the hungry, and the only medicine which can come between dying men and death.'

The opposition of the Church to Spiritualism almost suggests insanity. In these days, when the world either ignores the Church or demands its credentials, when by millions its God is doubted and its Bible is dismissed, it is indeed madness to push away the modern evidence that could justify and explain its ancient records, and even make credible its long-scorned 'miracles.' But once again, perchance, that will happen which never ceases to astonish the world, and to illustrate the ways of the working of the Heavenly Powers. 'God has chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are.'

CHISWICK.—The Chiswick Spiritualist Society would be glad if some friend would voluntarily undertake to play the piano at their meetings. Communications should be addressed to Mr. Percy Smyth, 300, High-road, Chiswick, W.

MADAME MONTAGUE.—In answer to many inquiries, concerning the resumption of Madame Montague's meetings and lectures, we are requested to state that, since her return, her engagements have been with West-End hostesses, holding drawing-room meetings before select audiences. See announcement on front page.

HACKNEY.—Mr. G. E. Taylor will give an address at the Clapton Adult School, Pembury-grove Chapel, Pembury-grove, Clarence-road, on Sunday next, at 9 a.m., on 'Spiritual Manifestations, Good and Evil.' We are a body of earnest truthseekers, and we should heartily welcome any readers of 'LIGHT.'—F. GEO. HANNAM, Hon. Sec.

'THE HIGHER SPIRITUALISM.'

In a recent number of 'LIGHT'—on p. 226—the question is asked, at the end of a valuable and inspiring quotation from Rev. Minot J. Savage, why this summary, which so well defines the position of the Spiritualist, and would, it is thought, be acceptable to most of the readers of 'LIGHT,' should be called the 'Higher' Spiritualism? Perhaps it is because so many need to be encouraged to look upwards.

The charge is frequently made against Spiritualism that it is in some undefined way antagonistic to religion. The truth is, that all religion is, and always has been, Spiritualism. For by religion, properly so called, we mean that which turns men's minds away from the things of earth and leads them to look behind and beyond them for some higher and deeper rule of life, which exists, not in the laws and combinations of external matter, or in the outward and temporal interests of life, but in a state or condition of which these outward affairs are but the manifestation, in a world of true realities, which exist independently of manifestation, which will exist for us when we shall have done with this ephemeral world, and which are, therefore, far more worthy of our study, even while here, than anything that we see around us.

There are, it may be said, two great problems which Spiritualism sets itself to solve. The first is, Can we give ourselves and others any true and valid assurance that there is such a world, in which we shall live after we have left this body? Can we find out anything definite about its conditions, and the life that we shall live when we are called upon to become its inhabitants? The second problem is, Can we gain any knowledge as to the origin and inner meaning of life, whether here or elsewhere—any glimpse as to the existence and nature of an Ultimate Cause, and as to an Ultimate End to be served by our existence in successive stages of consciousness? For if there be an Ultimate End, it is probable that that end is not completely reached by any life in the spirit world, which is in many respects but a prolongation of this life under other conditions.

If, then, it be necessary to talk about Higher Spiritualism, it is in order to distinguish the complete problem from the first part of it, which needs to be solved before the latter part can be entered upon. And it is a reproach to which perhaps some Spiritualists have given occasion, that they are too easily satisfied to learn that there is indeed a further life, and too prone to consider that the existence of that life is all that we need to learn, or can learn. For the existence of a continued life is not in itself a great aid to religious thought or motive for worthy conduct; true, it deprives us of the feeling that it does not greatly matter what we do now, because 'it will be all the same a hundred years hence,' and so makes us a little more careful as to our actions towards those who may meet us later and remember old times; but this is not a very high or exalted rule for conduct, and does not take us far on the road to a truly religious conception of our duty to ourselves or to our neighbours, to mankind or to God.

Occasionally, we believe, utterances from the other world seem to indicate that departed spirits themselves have no great hopes of a higher life than the one they themselves are leading, although there is evidence that the surroundings there are not the same for all. Those who went out of this life in the belief that there was no future in store for them seem unable to conceive of any further advance beyond the point they have already reached. Thus there would seem to be those who correspond to the materialists and agnostics of this world, even among those

who have already become conscious of one great change of sphere.

We must consider that the departed spirit takes with it, not only its power to think and love, but its power to learn and develop by experience. This involves the belief that even there the evolution of the character is guided by an aspiration towards something still higher, as yet unseen and unknown, or at all events not fully comprehended; that the mysteries of the plane of earth-life are not all solved on passing the change called death; and many recognise this, to their surprise, by finding that departed spirits are not, as they expected, omniscient—that their plane of vision, though more extended than ours, is yet limited—and in their disappointment at this discovery they turn round and ask whether, after all, there is anything of real value to be learnt from Spiritualism.

The answer to this question can only come by a further extension of our mental horizon. We must be satisfied to acknowledge limitations, not only in our own knowledge, but also in that of our departed friends. We must learn to take every opportunity to advance, now and always; for there may be opportunities presented here which will not be so easily at our disposal hereafter, and if we neglect them now we may find ourselves unfitted for the stage of advancement which ought to be ours afterwards. There are lessons that this life is peculiarly adapted for teaching us, and this is one reason why we should not be in too great a hurry to rejoin our friends in the Beyond. For each lesson there is a time and an opportunity; let us seize it while it is ours, and make the most of it. Then we shall be prepared for higher teaching when it is offered to us.

S.

HEALING—PROFESSIONAL AND OTHERWISE.

A recent case before a German law-court serves to remind us of the forces at work in the realm of therapeutics to corner the exercise of the healing faculty. In Germany the said forces have been so far successful as to carry repressive enactments; while with us the antagonism between regular and irregular practitioners, though kept under, is no less real. Those who are aware of such a menace to freedom, and who see, and appreciate, the healing processes sometimes attached to irregular methods, will do well to keep the legislature within their perspective.

Apart from the idea of trade protection, there can be no real antagonism of the kind which leads to intolerance, in this special field of service to humanity. Granted that ignorant people sometimes pose as healers, let us not overlook the point that ignorance is a comparative term, and that occasionally suggestions come from the source so labelled which prove of the utmost value. Obviously, then, the wiser attitude is not in the way of repression, but rather of the 'open door,' in the mental sense. Perhaps a more reprehensible fault than prejudice against 'psychic methods' is the careless diagnosing sometimes chargeable to professional practitioners, especially when it is considered what such mistakes involve to people of limited means.

I have two such cases in my mind at the present moment. The first is that of a youth, an apprentice, who, either at his work, or in his recreations, brought about what was to all appearance a rupture of a serious nature. The anxious mother had had a recent experience of sickness and consequent expense. She took her son to a smart surgeon of growing reputation, who, in rapid movements of examination and speech, pronounced the case to be one of rupture, only to be dealt with by operation, for which it would be necessary for him to go into a home, entailing a cost of £12. The state of the mother can be surmised. Now here is the subsequent fact: she was induced to take her son to a 'psychic' who declared the ailment not to be a rupture, but to be susceptible to magnetic treatment.

The value of the later diagnosis and the suggested treatment was proved in the speedy recovery of the youth, who has not looked behind him since. Surely the mother had good reason for complaint in regard to the manner of her first adviser, and just as surely does the medical mind need to be turned to other things in heaven and earth than are treated of in their textbooks.

The second case is that of a young woman who found herself subject to a growth in her right breast, accompanied by much pain. This was alarming enough at a time when so much was being said of the increasing scourge of cancer. No doubt her medical attendant acted according to his light. He could not say what was the nature of the growth; that could only be determined by an operation. On his advice she went into a home and had the growth removed. What the real nature of the growth was never transpired, but her friends were assured that she would not be troubled again. This, unfortunately, proved untrue. In less than a month the presence of the growth made itself felt again, this time extending to the left breast as well, with the same discomfort. The remaining details of her story are comprised in her consulting a healer, who gave her the encouraging information that the trouble was removable by the application of an oil which he supplied, together with a course of magnetic treatment. I know this young person, and as she is the best judge, I will quote her words recently spoken: 'I was never better in my life.' This is not an advertisement, but rather a plea for tolerance for careful investigation and development, and as such, it may well find a place in the pages of 'LIGHT.' S. S.

THE AGNOSTIC ATTITUDE.

Writing in 'The Agnostic Journal' of June 11th, 'Saladin' declares:—

'We humans know not, neither can know, anything about God, or Gods. Our consciousness is of the Relative, not of the Absolute. Of mutation of existing substance we can conceive; but the origination, "creation," of substance is analogous to nothing we know, and is utterly outside reason, for reason is only by analogy. In the vision of psychic ecstasy we can aspire to God, and commendable is the aspiration. We can *dream*; but we cannot *know*. Let us, then, in the name of sanity, deal with the Scrutable, not the Inscrutable. Let us wait till we are, possibly, on another plane of being on which we may realise that of which we, in our divinest moments, can, at present, but dimly dream. God is, on this plane of being, *ultra vires*; let us turn to man, and labour to make this real earth the ideal heaven. Into this mundane life we are, involuntarily, born; out of this mundane life we, involuntarily, die. We begin in the cradle, and end in the coffin. Whence did we come? Whither do we go? The Mystery is inscrutable. Our interrogation is flung only against the sealed lips of Eternal Silence. Around us is the variegated earth and the awful sea, and above us the star-lamps burn in the stupendous dome of night. But out of the vastness and the wonder comes no reply. We ask our own inner being, our own soul, with its intuitions of immortality—no reply; here, too, the oracle is dumb. Then let us sanely and manfully turn to the here and now. Here is the cradle, here is the coffin. Our practically exclusive concern is with the space that lies between them. In traversing that fated space let us do our kindest, our bravest, and our best. Hedonism is heaven. The place to be happy is here; the time to be happy is now; the way to be happy is to make others happy.'

With the sentiment that we should all 'do our kindest, our bravest, and our best,' Spiritualists will be in full accord, but surely 'Saladin' goes too far in asserting that 'we know not, neither can know, anything about God'! It is not safe to make the limits of one's own consciousness the bounds of the possible for all men. It is equally unwise to affirm a negative. 'Saladin,' with whom we sympathise, is, of course, entitled to his opinion that 'we cannot know' anything about God, but there are many people who feel assured that they *do* know something of God—that their *God*-consciousness is as much a fact, and therefore knowable, as any other phase of consciousness.

It is cold comfort to be told that 'the mystery of our whence and whither is Inscrutable,' and that from our 'inner being' we get no reply. Some of us feel that we have very

strong affirmations from within, which we think are confirmed from without, and we decline to set bounds to our possible attainment of knowledge, or to admit that 'we begin in the cradle and end in the coffin,' and we do not think it is likely that we shall 'make others happy' by telling them that the mystery of life is inscrutable and God unknowable! We have more faith in both man and God than to be limited by such hopeless pessimism! We imagine the true agnostic attitude to be simply an admission that there are many things which we do not understand at present; not the affirmation that we shall *never* understand them because they are *inscrutable*! It is because men have refused to admit the thought of inscrutability that the race has marched upwards and onwards, and we have greater confidence in the powers of man than to believe it to be impossible for him to attain some knowledge of life beyond death, and of that Divine Life 'in whom we live and move and have our being.'

M.

HYPNOTIC DANCING AND ACTING.

We quote the following from 'The Daily Chronicle' of the 10th inst:—

'It was a very puzzled, but withal a pleased, audience which left the Garrick Theatre yesterday afternoon, at the close of a performance somewhat alien to the boards of Mr. Arthur Bouchier's house. The performer was Madame Magdeleine, a lady who has come to London with a considerable Continental reputation as a hypnotic dancer.

'When Madame walked on to the Garrick stage and faced a full house she seemed as timid as a girl making her first public appearance; but when M. Magnin had hypnotised her she was a changed woman, and when Mr. Bizet played some of Pouget's music on a Mustel organ the transformation became complete. Her listlessness vanished, the colour flushed her face, she flitted about the stage in a series of rhythmic movements, and her features changed in remarkable co-relation to the sentiment of the music.

'M. Magnin is a professor of the School of Magnetism in Paris, and, as a responsible scientist, he gives his word that all this is done under genuine hypnotic influence. The audience at the Garrick had no means of judging, but when the programme was half finished M. Magnin invited any medical gentleman present to come on the stage and judge for himself.

'Dr. Ezen, who, it is understood, has been commissioned by the "Lancet" to report upon Madame Magdeleine's performance, accepted the invitation. He submitted the lady to several tests, including the severe one of striking her under the kneecap, but without producing the slightest muscular motion. At the close of the examination he said: "This lady is in a moderately deep hypnotic condition, and somewhat rigid and unconscious."

'It was in the condition thus described that Madame Magdeleine went through her performance. Musical selections were given from Leo Pouget, Faure, Chopin, Mendelssohn, Popper, Bach, and Weber, to all of which the lady danced in the most expressive and graceful fashion, her features all the time reflecting the momentary mood of the music.

'Some of her gestures and poses may have seemed arbitrary, but, generally speaking, her dancing was wonderfully appropriate to the music. This was especially the case in the March from "Athalie." Sensuous sound could not have been more finely interpreted by sensuous movement. Her dancing in the "Athalie" March was a triumph of interpretation, and was equalled only by her performance to a short selection from Chopin's "March Funebre."

'The primitive emotions—joy, horror, the rapture of love, fear, pride—she renders with unfailing accuracy, not only by the movements of her body, but by her changes of expression. This is all the more remarkable because in her waking condition Madame Magdeleine is said to have no artistic instincts whatever, whereas, in a hypnotic state, she is quite obviously an artist of extreme sensitiveness—at least to sound.

'Occasionally yesterday, she broke out into fragmentary song and speech, as when Miss Jennie Atkinson sang a love carol from Saint-Saëns' "Samson and Delilah," and Mr. Austin Melford recited a speech from "The Silver King." In both these instances she used English, but that was not a case of hypnotic imitation of sound, for Madame speaks the language.

'One other point in the performance should be noted: none of the artists who supplied the musical programme had met Madame Magdeleine before they went to the Garrick yesterday. Mr. Melford made this statement from the stage before the curtain fell on the last item.'

THE MASTERY OF FEAR.

I.

In the valuable article on 'The Uses of Fear,' which appeared in 'LIGHT' of May 14th, the writer urged that for many people fear is still indispensable 'as a deterrent.' I should like, however, to suggest that while the advocates of punishment seek to justify the use of the lash and the gallows on the plea that such barbarous methods are necessary—'as deterrents'—to inspire criminals with wholesome fear, the spiritual reformer, on the other hand, pleads for education and training rather than punishment; for emancipation, not repression; for an appeal to the man within the man, rather than to the coward—for it is *fear* that makes cowards of us all. The man who refrains from wrong-doing merely because he is afraid of the consequences, has not begun to take the upward path of self-respect, neither will he be long deterred from following his inclinations. Hanging for sheep-stealing was not half so efficacious, even as a deterrent, as the spread of a healthier sentiment.

It has been well said that 'fear hath torment.' It may have been of use in man's pre-civilised state, but it is rooted in ignorance and strengthened by self-interest. Anxiety, apprehensiveness, worry, irritability, pessimism, and anger are all modes of manifestation of fear. Fear of the unknown, of the future, of death, of the wrath to come, of failure—whatever form it may assume in the mind, or whatever direction it may take—fear weakens will, banishes hope, blurs the vision, limits the horizon, forecasts evil, is on the outlook for trouble, anticipates defeat, embitters life, depresses the spirit, and leads up to the very conditions which it dreads.

What a terrible incubus these fear-thoughts become no one knows except those who have been on the rack—worried, aye tortured, by anticipatory bodings of failure and misery. When Jesus taught his followers that they should 'consider the lilies' and 'take no thought for the morrow,' it would seem that he inculcated cheerful confidence and implicit reliance on the Divine law of life and good. Put into other words He might have said: 'Take no *anxious* thought for the morrow; do not worry yourself or be afraid, but do as the lilies do—live, grow, reveal the best that is in you, have faith not fear, expect good and be thankful, and all will be well.'

Forethought is distinguished from fear-thought by Horace Fletcher, and there is no reason why our forethoughts should so often be pessimistic and gloomy, for we need not burden ourselves and darken our days with forebodings of troubles and evils that may never come. It will always be time enough to carry the load when we must. We shall be more capable burden-bearers if we have grown strong by cheery acceptance of the good and joy of the passing hours, without going out to meet our troubles. Why should we plunge into the slough of despond to-day because to-morrow we *may* be miserable? Why should we listen to the traitor 'fear' which would give us over, bound hand and foot, to our foe? Surely to-day is ours, to make the best and the most of, to live and to enjoy, to find the good there is everywhere and in everyone. The attitude of appreciation, of goodwill, of serene confidence, and of thankfulness for whatever helps and blesses us, is far better than the critical and introspective one which is never happy except when it can find fault or discover cause for fear.

The fact is we make for ourselves our own hell or heaven, and we live in them always, for they are within us. It is not our environment that makes or mars us, but we make or mar ourselves by our faith or unfaith.

If we rely upon our true selves, and use our spirit powers trustfully, hopefully, joyously, we thereby prove our faith in God—the Divine Spirit, the All-Good.

By resolutely putting away all fear-thoughts and refusing to be worried, annoyed, or made angry, and by calmly and purposefully cultivating a right habit of thought and an optimistic attitude, we shall gain strength and confidence and *Live*. Then 'love will cast out all fear.'

'ANTI-FEAR.'

'REINCARNATION RECONSIDERED.'

The mention of reincarnation, and my plea for its consideration from a standpoint which might lead its upholders and opponents to take a more mutually acceptable view of this difficult subject, has aroused opposition just where I least expected it. Not a single Spiritualist has come forward to say that I was going too far in the dreaded direction. But Mr. Nuttall, on the theosophical side, takes his coat off and goes for me 'fourteen to the dozen,' that being the number of times he mentions me by name on p. 269. And why? because of my 'glaring inconsistency' in giving the 'theosophical view of reincarnation' and yet condemning the stock theosophical arguments.

What do I really do? I carefully distinguish three things which Mr. Nuttall refers to as identical, thus himself falling into his own pit when he accuses me of inconsistency. I try to make a distinction between the following aspects of Immutable Divine Truth: (a) the highest idea that the enlightened human mind can form of Truth; (b) the various presentations of this idea by different teachers, each conveying certain impressions to the mind of the less enlightened hearer, which may not always be those intended to be conveyed; (c) the arguments by which it is sought to prove that this presentation is in conformity with Divine Truth, and also with sound human reason. I rebuked Mr. Nuttall in my last letter for limiting Truth to the theosophical presentation of it, and now I have to take him to task for confusing the truth or its presentation with the arguments used in support of the latter.

Briefly, I seek Truth; I am not inclined to limit it to any single presentation, theosophical or other; and many of the arguments commonly used by Theosophists to prove reincarnation I consider to be no reasons at all. I have no doubt that Mr. Nuttall is equally earnest in search of truth; but I deprecate his inference that the theosophical presentation and arguments are all-sufficient. I brought in Mr. Sinnett to show that Theosophy to-day is not the Theosophy of 1881, and Mrs. Besant to show that at times she attains to a wider view, which is far above that of the 'stock' arguments to which I referred. The passage I quoted implies progress without reincarnation! If the theosophical vision was imperfect in 1881, why assume that it is perfect to-day?

My claim is that the idea denoted by reincarnation is to be understood in a different manner and on a higher plane than as presented by the rank and file of Theosophists, or even as stated in set terms by the most advanced. No doubt the true Theo-Sophia is the highest Wisdom possible, but this is not the private property of the Theosophical Society, and transcends any and all of its teachings.

To take an example of what I mean: in Phelps' 'Abbas Effendi' (pp. 194-199) the reasoning that reincarnation is 'necessary to the equalisation and balance of justice' is declared to be bad, because if so, Jesus suffered because of his sins, and Hannibal and Napoleon were the most admirable of men, as shown by their victories and successes. But Abbas admits that 'the association of qualities we call character recurs,' so that we are 'apt to say that the individual has returned.' To my mind, if anything reincarnates, it is this group of qualities, which has not got sufficiently broken up in the stamping-mill to be able thoroughly to amalgamate with what Abbas calls the 'World Soul.' This forms the basis of a new individual, manifesting through a new personality. But I do not like the term incarnation or reincarnation at all, for I believe the idea thus suggested is incorrect as regards the Real Self, which I would rather consider as eternally non-incarnate.

JOHN B. SHIPLEY.

'COUNSELS BY AUTOMATIC WRITING.'

I enclose a continuation of 'Counsels by Automatic Writing,' which may interest some of your readers. They emanate from a very ancient Intelligence.

Ω.

IV.

By looking back through the long vista of past ages we ascend to the development of the power of God as the Creator of this Universe upon which thou dost live, and by making observation thou dost observe that the power manifested is a tremendous power, one with which the science of man is unable to cope. If thou dost look around and survey the works of Nature in the world which thou dost inhabit, thou wilt discover well-founded proofs of the Divine wisdom and goodness of OMN. Helped by the light of science thou dost survey the starry heavens, and thou wilt understand that OMN doth exercise these attributes in other worlds, and communicates and impresses the blessings of providential care to other systems of creation.

Thus extending the thoughts to objects so various and magnificent, the soul of man doth feel his inability to comprehend the actions and works of OMN, and thy thoughts are overwhelmed if thou dost contemplate Infinite power and Infinite goodness, which the highest Spiritual Beings, the Solar Masters, the Archangels, and Planetary Directors alone can adequately conceive, or duly celebrate.

Nature is a glorious manifestation of a Divine Deity, and the forces which command the formation of different classes of Nature man understandeth not. But keep in thy mind that the day cometh to all when the soul is admitted into the presence of God, and, released from its earthly impediments, it will rise to resemble the Angelic beings; then the greatest of all knowledge will be thine, constituting a part of the eternal happiness, and thy eyes will be opened to the fundamental rules of the Universe. Then, and then only, will the mind of man cease to formulate inconsistent theories as to the hidden cause of all which worketh behind the veil of earth.

Poverty, as man knoweth it, sometimes makes the person who possesses no worldly goods to be despised by his fellow-creatures. It is a law, governed ye understand not how. Think more of the poverty of Spiritual aspirations; for the poverty of material goods it is possible for man to endure, though Sin may beset him; but through the poverty of Spiritual Knowledge, the Spirit doth suffer much hereafter. Cultivate, therefore, that which will further thee, if not on earth, in the hereafter.

Learn all that thou canst that is of good, for bad learning cometh unto most of you, without any desire from the body. It is also well at times to have a knowledge—without entering into it—of the bad, for then is the contrast of bad and good made known unto thee. Not only is the knowledge that thou hast of these two aspects for thy sole good, but thou mayest help others, knowing full well their difficulties, to lead a higher and purer life.

Enabled by the grace of OMN, thou canst do many good deeds unto others by thy kindly thoughts and prayers for the sins that do beset them. A kindly word in good faith will often sow seeds of goodness and purity in the minds of men to whom thou art superior, having a knowledge of the forgiving nature of God.

NOTE.—No. III. of these teachings has been inadvertently omitted. It will be given next. They are numbered as received.—Ω.

MRS. URSULA N. GESTEFELD.

An interesting personality has now arrived in London in Mrs. Ursula N. Gestefeld, of Chicago, U.S.A., whose name will be well-known to those of the English public who are interested in the Higher Thought. Mrs. Gestefeld is pastor of a church in Chicago, to which every Sunday is attracted a congregation of four or five hundred persons interested in her unique views and ideas of the Bible. So successful have these services become that a Sunday School and a young people's club, called the 'Ursula Club,' have already been formed out of the organisation. Members are encouraged to seek the principles expounded by Mrs. Gestefeld in the works of noted authors. The study of Emerson was the subject of the last course. The subject of Evolution is one to which special attention is devoted, as Mrs. Gestefeld claims that what is lacking in the modern theory and proof of evolution as the method of creation is supplied by the Bible, even to the 'missing link.'

Members of all denominations, and those of no denomination, meet in Mrs. Gestefeld's class-rooms to be taught her novel ideas as to the meaning of the Bible. But few, if any, fail to gain a new insight, and feel a fresh affection for the book they thought they knew before. The large number of letters she has received from those who have been her pupils, testifying to the practical benefit they have derived from her teaching, is evidence of the good it accomplishes. Mrs. Gestefeld, during her stay in London, proposes giving a limited number of public addresses, full particulars of which will be duly announced.

'THE MEDIUM.'—Mr. Ernest Marklew has just issued the first number of a new sixteen-page monthly journal entitled 'The Medium.' It contains interesting articles by Mrs. Eva Harrison, Mr. James Robertson, the Rev. J. Todd Ferrier, Mr. E. S. G. Mayo, Mr. Peter Lee, and the Editor, and is extremely well and creditably got up, considering that the price is only a halfpenny. It is published at the office, Waverley-road, Preston, and can be had for a year, post free, for 1s.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Mr. E. W. Wallis at Brighton.

SIR,—As an old Spiritualist for the last thirty years, and one who has listened to many discourses delivered by public speakers, I have no hesitation in saying that the address 'What is Man? A Spiritualistic Reply,' given by Mr. E. W. Wallis on Sunday, the 5th inst., at Brunswick Hall, Brighton, was the best I have yet heard; and I only regretted that the Dome or some other large public building could not have been taken to give this speaker an audience such as he deserved. The subject chosen embraced the very essence of our philosophy, viz., the continuity of our existence after death, and in comparing the creed of the Spiritualist with those of the churches of to-day, the lecturer, in a broad spirit of charity, with the greatest facility proved that true Spiritualism was indeed a progressive movement, and one which appealed to the philosopher and student as strongly as to the less educated, who, mourning their loved lost ones, are seeking for proof that they are 'not lost but gone before.'

There is undoubtedly a great lack of good platform speakers in our movement. The subject is so vast, and the revelation of Modern Spiritualism so astounding, that the ordinary speaker is overwhelmed with its grandeur, and language fails him.

I would strongly advise every speaker to go and listen to Mr. Wallis, who has the great gift of lucidity. His elocution, perfect diction, and quiet dignity on the platform are an example of what public speaking should be. There is no ranting, no egotism or bombast; but the arguments and facts dealt with are modestly and exhaustively put forward. No claim is made to infallibility and all dogmatism is avoided. Even when dealing with our many bitter opponents, care is taken not to wound so-called religious susceptibilities and prejudices; at the same time Mr. Wallis manages to proclaim and enforce the message Spiritualism has come to bring. I hold no brief for this gentleman; in fact I have in the past disagreed with him in his late capacity of editor of 'The Two Worlds'; so no one can say this letter is a partisan one. But at a time when there are so many mountebanks posing as mediums and doing our cause incalculable harm in the eyes of thinking men and women, who are asking for bread, not indigestible stones and hysterical ravings about the spirit world, I think that some effort should be made to elevate and dignify our spiritual rostrums, and that our speakers should be more careful in presenting the noble and grand teachings of Spiritualism to the public.

R. H. RUSSELL-DAVIES.

Reincarnation.

SIR,—Can any student of Jacob Boehme refer me to any passages in his 'Three-fold Life of Man,' 'The Answers to Forty Questions Concerning the Soul,' or 'The Incarnation' confirming the teachings of reincarnation? As I am thoroughly conversant with the above books of Boehme, it seems somewhat strange that one of the most learned and God-illuminated mystics should not mention what to the Eastern mind is the most important spiritual law of reincarnation. Jacob Boehme does not appear to be alone in not mentioning it; the list includes the great majority of our Western mystics, amongst whom may be named the following: Richard Rolle, Walter Hilton, Lady Julian, Henry Montague, Joseph Hall, Benjamin Whichote, Nathaniel Culverand, John Smith, John Norris, William Law, Thomas Erskine, John Keble, Andrew Jukes, Coventry Patmore, Walter Pater, J. W. Farquhar, and a host of many other illuminated thinkers on matters spiritual. Can any of your correspondents inform me why this is?

VIDE ET CREDE.

Definitions Wanted.

SIR,—As a student of your valuable paper and a Spiritualist of some years' standing, I should like to have a little enlightenment on the following points: 1. What is Christian Spiritualism? 2. What is Faithism? for I understand that their adherents are Spiritualists also.

The accepted definition of Spiritualism, that it is a science, a religion, and a philosophy, to me covers all the ground that Spiritualists should wish for, and yet some people are not satisfied. Spiritualism does not seem good enough for them, they want a higher truth. Have they got a higher truth?

If any of your readers will enlighten me I shall esteem it a great favour.

A SPIRITUALIST.

Concerning the Value of Phenomena.

SIR,—Readers of 'LIGHT' since it was edited by Stainton Moses must have observed a constant advancement sustained by many minds, perhaps helped, certainly moving in a direction indicated by the teachings of 'Imperator' and his band of spirits; and to me it does not seem fanciful to believe that the progress your columns record is but part of a great whole of which 'Imperator' and all of us are pieces of various value on a board where I, for one, stand as a pawn.

This thought is not new. But such writings as Madame de Steiger occasionally helps us with (I wish she wrote oftener) are mental stimulants of the very best sort. Your space limit restricts expatiation, but I hope I am not too diffuse in stating that what I have read in 'LIGHT' during this year will be food for me for ever. Just now I will keep what I have to say within the four corners of an inquiry for facts.

First, I ask for information concerning 'Imperator' and his band. Does anybody know anything more about their work than the fragment which was published by the Society for Psychical Research in the course of the report of Dr. Hodgson's investigation by means of Mrs. Piper?

Then, as matter of fact, altogether without what is called a working hypothesis, or attempt to explain things as they are by theory of causation, I think it worth while to say a word of what is within my knowledge concerning phenomena.

1. Surely it has been shown to all who care to look, that the state of consciousness we now have is succeeded by a consciousness having an apparatus of perception finer, and differing in degree of power, from the body we are accustomed to! As to the cause of what are called materialisations, I have not a word to say. But the evidence of this matter of fact is common knowledge, proved by many eye-witnesses.

As to spirit identity. Well, since Stainton Moses wrote, the proof he adduced has been corroborated by a host of witnesses.

2. But about the conditions and way of life of those who have passed on, I have been able to gather so little that I crave for more. That sort of information would come to me much more agreeably than learned disquisitions as to the origin of evil, and why we suffer persistently from a mixture of good and bad inherent in our nature. Here I submit that, though I am grateful for instruction I have had from philosophy, and especially from the works of M. Renan, still I derive only such consolation from his reflections as comes from a contemplation of their beauty. So, confessing my debts due to philosophers, I must add that their indefatigable industry and immense intelligence are amazing to me, mostly because I find many of them making, as I think, a poor harbour of refuge for their doubts by such anxious and vain questioning as came from M. Renan's great heart when he asked:—

'Who knows if the highest term of progress after millions of ages may not evoke the Absolute Consciousness of the Universe, and in this is the awakening of all that has lived?'

Madame de Steiger is, I am sure, quite right. It is but a vain dream to rest hope for humanity on a Grand Survival proceeding from the mere mechanism of Evolution. Nevertheless, the more I read M. Renan's 'Life of Jesus,' the stronger I am impressed that if the soul who wrote it had with his own eyes and ears come to know what if he were here now he could see and hear, the spirituality that was the fountain of his genius would have poured out for us the waters of life which are now perhaps more than ever refreshing humanity with new growths after the pruning so well done by the great gardeners of past ages.

The meaning and the worth of the phenomena of these latter days is, I hope, expressed as I am attempting to show it. Humanity is most moved by facts; opinions about their causes are often only of personal importance.

Highfield, Mottingham, Kent.

GILBERT ELLIOT.

Mr. W. J. Colville and South Africa.

SIR,—Having met Mr. W. J. Colville recently and learnt from him that he expects to visit Australia soon, *via* Cape Town, I casually suggested that he would be doing our cause much good if he could see his way clear to remain at Cape Town for a month or two and 'do' the other Colonies at the same time. Mr. Colville quite concurred with my suggestion and requested me to try to ascertain what encouragement he might expect, and to get the leaders of the movement in South Africa to communicate with him through the office of 'LIGHT' without delay. Permit me, therefore, to suggest that readers of 'LIGHT' at Cape Town, Johannesburg, Durban, and other centres should take this matter up and endeavour to arrange for Mr. Colville to visit them, as I feel confident a great work could be done by him in South Africa.

DR. BERKS T. HUTCHINSON
(of Cape Town).

What have Spirits Revealed?

SIR,—Kindly allow me a few words in answer to the appeal of 'Inquirer' in regard to the above question.

The 'disclosures which throw light on the mental, moral, and spiritual life of spirit people' are mainly to be found in the records of home circles. Many of these would show that the loving and familiar intercourse between relatives and dear friends may be almost uninterrupted by the temporary severance termed death. In this intercourse the things most striking to those left on this side are the *busy* life of those on the other side, and the difficulty they have in explaining, and we have in understanding, the conditions in their new existence. But in regard to their daily life, their discoveries, their feelings, their progressions and retrogressions, their difficulties and successes, ample information is delightedly given. The difficulty we have in understanding their *location* is analogous to that of the beginner in astronomy in realising that, in the universe, there is no *up* and no *down*.

Unfortunately, but very naturally, the records of the home circle are generally considered to be too sacred, even if not too private, for perusal by any stranger. But it is to be hoped that, with regard to any earnest inquirer, some possessors of such records may overcome this feeling of reticence. In regard to the 'Notes of Private Séances' jotted down by my mother and myself from 1872 to 1874, many old Spiritualists who are also old friends of mine have already had the opportunity of perusing them, and I shall be happy to lend a typewritten copy of them to anyone in the position of 'Inquirer,' or of the gentleman mentioned in his letter.

Clare, Suffolk.

DESMOND G. FITZGERALD.

SIR,—'Inquirer' asks the above question in 'LIGHT' of the 4th inst., and earnestly hopes he may be answered—especially as to the state and employments of the spirits.

Of the latter full information at least seems scant, as well as philosophic communications, and these results seem due—apart from exceptional cases of personal mediumship by adequately enlightened people, or kindred spirit controls under favouring conditions—to the lack of persistent, truth-seeking devotion to the inquiry, with the vast difficulties, personal and otherwise, which generally pertain to communion with those in the higher spheres of the inner realm. If these difficulties were grappled with by someone who has intensely striven, as a simple truth-seeker, for a prolonged period to surmount them, a luminous book might be written of much instruction, if ably done. May it not be that the experiences and knowledge of this state of being are not retained in the next one (as their physical memory brain has ceased), and with its very different conditions, and a life of mentality, what only pertained to this world would fade with those above the earth-sphere?

However, if unrecorded in the main, there must be numerous communications of the kind asked about, and I will now just repeat the chief one of my experience. It occurred about thirty years since, in a house I occupied in London, through the mediumship of Mr. J. J. Morse, then an illiterate lad, to whom neither his distinguished control, nor his essays, nor myself, were in any way known. The promised purpose of the controlling spirit on this occasion was to convey to us his first experiences in the spirit world, and his work there, as the narrative—known as 'My Advent'—does. It was printed as an Appendix to the fourth edition of the author's chief essay, entitled 'Alpha': or first mental principle and truth-guide to general well-being. A comparison as to thought and style prevents any doubt as to its authenticity, if the surest evidence otherwise did not exist. Mr. J. M. Watkins, of 21, Cecil-court, St. Martin's-lane, may still have a copy of that edition, and perhaps another or two might, if desired, be found by me.

Hindhead.

A. C. SWINTON.

Mr. Craddock's Mediumship.

SIR,—I note that you have closed the correspondence on this subject, a decision which I think a wise one, but perhaps you will just allow me a few closing remarks on another aspect of the question. To my mind the matter in dispute can only be settled, to general satisfaction, by Craddock giving a séance under strictly test conditions. I would suggest that he place himself in the hands of a committee to be appointed by yourself and the Council of the Psychical Research Society; the conditions of the séance to be laid down by that committee. If such committee is satisfied that genuine materialisations, not transfigurations, take place in Craddock's presence, I will pay £10 (ten pounds) to any charity named by yourself, and a fee of £5 (five pounds) to Craddock for his services.

JOHN J. HAMILTON.

70, Cecile Park, Crouch Hill, London, N.

'The Spirit Body.'

SIR,—Mr. Crawshaw, in his letter headed as above, refers to Crookes' counting the pulse and respirations of 'Katie King,' and asks whether the spirit body is the ethereal counterpart of our present physical body.

But the body to which Sir William Crookes refers was the extemporised atomic body of 'Katie King,' and not her ethereal body at all.

Being away from home, I cannot now say what I referred to on May 14th; but, so far as I understand, the spirit body of a human being, whether incarnate or excarnate, is throughout exactly analogous to the atomic body which is its earthly envelope, to the extent that its spiritual environment is analogous to its atomic one. Now, there is ample evidence of the two environments corresponding in most directions, though, so far as I am aware, there is no proof extant of a correspondence between the *food* and the *digestive arrangements* of the two states. Consequently there may be, for all that I know, a difference between the two bodies in regard to the digestive organs.

That the spirit body possesses a nervous system and organs for respiration and circulation, I feel no doubt at all.

G. D. GIRDLESTONE.

P.S.—If, as I suppose is the case, the 'spirit body' in which the denizens of the spirit world appear to clairvoyants is identical with an incarnate human being's 'double' or 'wraith,' we get an additional proof of the general similarity in both structure and function between the outer and the inner envelopes of a human spirit. In R. D. Owen's 'Footfalls,' now being advertised in 'LIGHT,' there are detailed records of several doubles, *e.g.*, on pp. 251-8, which prove close correspondence between the two envelopes, equally in function and in organisation, and in general appearance.

'Personality in Relation to God.'

SIR,—In your able and instructive article on 'Herbert Spencer's Theism,' which appeared in 'LIGHT,' of April 23rd, you remark that 'Herbert Spencer's "above and beyond what we mean by personality" may include, only in a higher mode, all that is included on the intellectual and spiritual side of human personality. To that we may reasonably cling, and yet be perfectly aware that we know nothing of the mode of being of an omnipotent and omniscient God.' Great insistence is needed just now on the first sentence of this quotation from your article. There is too much tendency to over-emphasis in repudiation of anthropomorphism, and rejection of personality in relation to God. Human nature in its picturing of God may not be able to rise higher than itself, and can therefore know nothing of the mode of being of an omniscient, omnipresent God. All this is incontestable, and were it purely a question of defining God completely and exhaustively, no grain of truth could be found in any such attempt. But here we need to bear in mind Dr. James Martineau's wise warnings on this subject in his chapter 'Of Anthropomorphism' (Vol. I., 'A Study of Religion.') To quote briefly: 'No words, however, are more sure to run out of bounds than terms of reproach: pressed beyond their limits by the strain of controversy, they lose all exactitude of thought, and become at last mere depositories of impatient feeling. And so now you can scarcely recognise any quality, however spiritual, as common to the Divine and the human nature, without incurring the imputation of "anthropomorphism." With different writers, it is true, the offence begins at different points: in order to avoid it, Theodore Parker forbids us to say that God "thinks," but allows us to believe that He "loves." Mr. Arnold will not allow that He either "thinks or loves." Caro insists that He both thinks and loves, and yet declares that to conceive of Him as resembling and transcending such faculties as ours involves us in the mischief of anthropomorphism' (p. 314).

The temptation to quote is very great, but I must be content to urge upon earnest students the importance of reading the chapter for themselves. We are again prone to define personality as antithetic to the infinite and absolute. To deny attributes, which belong to man's personality, to the 'infinite and absolute God' would be to make Him 'only inferior to a finite being of whom they might be affirmed' (Dr. Jas. Martineau, *ibid* p. 321). We must be on our guard against apparent paradoxes, and here the analogues of science might prove helpful. The evidence of our senses would lead us to infer that the earth is at rest, while the fact is that its movement is so rapid that we fail to realise it. Metals can be so heated in a furnace that we can safely wash our hands in the molten liquid. The sun appears to move across the heavens from east to west, an apparent motion only. And so on, by way of illustration. To apply these lessons to the higher theme of personality in rela-

tion to God, let us then endeavour to discriminate, and while confident that 'man by searching cannot find out God'—cannot, that is, find any complete, exhaustive definition of deity—yet, looking to the source and origin of our being, beware of circumscribing attributes and qualities which, as Dr. Martineau said above, are 'common to the Divine and the human nature.'

HENRY F. MARTINDALE.

Pietermaritzburg, Natal.

'Modern Art.'

SIR,—I should largely agree with your correspondent, 'J. A.,' using the term 'inspiration' in his sense. I was using it in a more restricted and technical way. What I meant was that nothing is more paintable than the human figure; while landscape, with its blazing and ever varying light, its multitudinous detail, is comparatively unpaintable, and has to be translated into simpler forms. To *adequately* suggest what never can be truly rendered requires 'inspiration' in the restricted sense in which I was using it; figure painting from the model being 'still-life' painting in comparison. Michael Angelo and Tintoretto, of course, had models for their studies; and I fancy Ruskin has said even finer things of Turner's landscapes. While people are satisfied with cruder suggestions of landscape than they would be with figures, the fact remains that on the plane of the 'highest expression' there are ten great figure painters to one *great* landscape or sea painter.

E. WAKE COOK.

Battersea Band of Hope.—An Appeal.

SIR,—As in previous years your readers have responded generously to our appeals, I take the liberty of again trespassing upon your space, to ask for contributions towards giving the children of our Band of Hope an annual outing—away from the bricks and mortar. I feel the cause of temperance is one of supreme importance to our movement, and any effort to sow the seed in the young minds will, I think, recommend itself to all who have the dignity and progress of Spiritualism at heart. All monies will be gratefully received and acknowledged by

C. COUSINS (Conductor), 61, Park-road, Albert Bridge, Battersea.

R. BODDINGTON (Treasurer), 105, Camberwell New-road, S.W.

SOCIETY WORK.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last Mr. R. Dimsdale Stocker gave an excellent lecture on 'The Sweets of Solitude.' On Saturday next, at 8 p.m., and Sunday, 11 a.m. and 3 and 7 p.m., Mr. W. J. Colville will lecture, answer questions, and give impromptu poems. Admission free. Silver collection.—A. C.

HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Mr. Ronald Brailley delivered a highly spiritual trance address on 'Our Father,' which was listened to with marked attention. The clairvoyant descriptions which followed were remarkable for their clearness, and every one was recognised. On Sunday next, at 7 p.m., Mr. H. Boddington, address. Mrs. Weedemeyer, clairvoyance.—H. A. G.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mr. Robert King's address on 'Death and Afterwards' was much appreciated. On Monday last Dr. Berks Hutchinson related a number of his interesting experiences. On Sunday, the 19th inst., at 11 a.m.; at 3 p.m., Lyceum; at 7 p.m., Mrs. Checketts. On Monday, the 20th inst., at 8 p.m., Miss Bixby, clairvoyance.—H. B. K., Secretary.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last the morning circle was well attended. Mrs. Ridley gave clairvoyant descriptions, and Mr. J. Huxley's guides did good work. In the evening Miss Violet Burton's trance address on 'The Wine of Happiness,' was much appreciated by a large audience. On Sunday next, at 11 a.m., Mrs. Ridley will give clairvoyance; at 7 p.m., Chepstow String Band; at 7.30 p.m., Mr. Huxley, trance address.—C.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie's control 'Sunshine' gave nineteen clairvoyant descriptions to a crowded audience, of which seventeen were fully recognised, and several messages gave much pleasure to those who received them. Miss J. Samuel once more delighted her hearers by her sweet rendering of a solo. Our veteran president, Mr. T. Everitt, fulfilled the duties of chairman very ably. On Sunday next Mr. E. W. Wallis will deliver a trance address on 'What do we know of the Life after Death?' Doors open at 6.30 p.m.—S. WATTS.